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SEPTEMBER, 1852.

Theological Discussions.

THE PERSEVERANCE OF THE SAINTS.

In proportion to the value which any object is supposed to possess, is the anxiety occasioned by the fear that it may be lost. True believers may have much uneasiness of mind, when they consider the riches of the glory of the inheritance incorruptible, undefiled, and that fadeth not away, and reflect upon their former sinfulness, and their present weakness. They may "fear lest a promise being left them of entering into that rest, any of them should seem to come short of it." Utterly unable to merit, to procure, or to retain the blessings of salvation, they may often be troubled with the apprehension that perhaps they may lose them after all. To relieve such fears, the Apostle Peter, whose immediate design appears to have been the comfort of those who were "in heaviness through manifold afflictions and temptations," assures those whom he addresses, that the real Christian is secure of obtaining heaven, because he is "kept by the power of GOD through faith unto salvation." How important is this doctrine for his support and comfort. It may be abused and perverted by some to their own destruction, but they manifest, by this very course, that they have "no part or lot in this matter."

The *Perseverance of the Saints* may be considered in reference to

I. Its nature.

II. Its certainty.

I. Its nature. The term "perseverance" is found in our translation only in Eph. vi. 18, where it corresponds to the Greek word *προσκαρτερησις*, signifying *continuous effort, strong exertion for a length of time*. Though as applied to this doctrine, it is not found in the New Testament, yet it is a highly appropriate designation. As defined in the Testimony of the Reformed Presbyterian Church, ch. xviii. §3, it implies that "all those who have faith in CHRIST shall be preserved by GOD in a state of grace: none who have ever received the special grace of GOD can ever lose it totally, or finally perish," but probably no more comprehensive and concise definition could be given than that of the Apostle Peter, when he says, that believers are "kept by the power of GOD through faith unto salvation."

The word *kept* means, literally, *guarded*, as in a fortress, and the imagery it suggests tends much to explain and illustrate the nature of the doctrine.

1. It does not mean that believers enjoy entire *freedom from temptation*. Oftentimes they are exposed to "the fiery darts of the

wicked.”—“Without are fightings and within are fears.” The devil, the world, the flesh, often separately, often combined, annoy and distress them. “In this world they must have tribulations.” As some fortress which a vigilant, active, skilful and bitterly malignant enemy is attacking whenever a favourable moment may be afforded, so the Christian is obliged to endure the frequent and the fierce assaults made upon him by his spiritual enemies. He may have, at intervals, much peace and joy, but it is not long till his foes return to the conflict, and “then there is war.”

Nor does this doctrine imply that there is *constant comfort*;—alas, in a great measure it may be the very reverse. As in a beleaguered city, the incessant alarms of the enemy keep the inhabitants in perpetual dread, so the believer often finds, that “innumerable evils have compassed him about; his iniquities have taken hold of him so that he is not able to look up—his heart faileth him:” Ps. xl. 12. “He is afflicted and ready to die—while he suffers GOD’S terrors he is distracted:” Ps. lxxxviii. 15. “O wretched man,” he sometimes exclaims, “Who shall deliver me from the body of this death:” Rom. vii. 24. The city may not be taken, yet the harassing attacks of the enemy may cause great consternation, and destroy for a time every feeling of tranquillity and enjoyment.

Uniform holiness of character is not implied. Believers may, and often do, fall into sin. Sad instances are on record, which show how dreadful are the results which the temptations of their enemies have sometimes produced. The walls are sometimes battered down, multitudes of the defenders of the city slain, and desolation and destruction widely spread around, while yet the citadel remains untaken, and affords a hope that the foe may yet be baffled, and the ruin he has caused restored. “Rejoice not against me, O mine enemy,” is the language of the prostrate but still persevering believer: “though I fall, I shall arise—when I sit in darkness the LORD shall be a light unto me.” Mic. vii. 8.

The saint on earth is in a state of trial and conflict. He is not in the condition of holy angels or glorified spirits of just men made perfect. “In this world ye shall have tribulation,” said the Saviour to his disciples; “but be of good cheer, I have overcome the world.”

2. This doctrine, then, while it does not imply that believers have exemption from the evils we have mentioned, simply means that notwithstanding all these difficulties, they will at last gain the heavenly inheritance. In consequence of divine grace sustaining them, and in the use of appointed and appropriate means, they will through faith and patience inherit the promises. “*Salvation*,” the object of their hopes and efforts, will at last reward their persevering exertions: they will be “*kept*,” not by any power of their own, but by the power of GOD,” as the author or cause of their ultimate success, and “*faith*,” an exercise of their own renewed hearts, created, sustained and rendered active by the SPIRIT of GOD, is the *means* by which the victory is gained, while only *real believers*, “elect according to the foreknowledge of GOD,” will gain the prize.

II. The *certainty of the saints’ perseverance* may be established by numerous passages of Scripture, in connexion with admitted principles of evangelical truth, which at the same time will obviate the objections which are sometimes made to the doctrine.

1. The character of the persons who alone do persevere, shows the certainty of their perseverance.

(1.) They are "*elect* according to the foreknowledge of GOD," they are "called according to his purpose," Eph. i. 4. The divine purpose to save them cannot and will not be frustrated. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." Rom. viii. 29, 30. "If it were possible, the very elect might be deceived." Matt. xxiv. 24. But it is *not possible*. All believers are elected, and all who are elected must and will persevere in grace.

(2.) They are *in covenant union with CHRIST*. With every one of them GOD has made "an everlasting covenant, ordered in all things, and sure." In this covenant believers are united to CHRIST. They are "chosen in him." Eph. i. 4. "They are dead with him, they also live with him." 2 Tim. ii. 11. "They rise with him," "they are glorified together with him." The union is as close and essential as that which subsists between the vine and the branches, the body and its members. Now all thus in covenant with CHRIST are saved eternally. "God will be to them a GOD, and they shall be to him a people; he will be merciful to their unrighteousness, and their sins and their iniquities will he remember no more." Heb. viii. 10, 12. The certainty of the blessings which it promises being obtained is one great feature of the superiority of the new covenant over the old—if this were not so, what would the covenant of grace be better than the covenant of works? JESUS says, "Because I live, ye shall live also." John xiv. 19: "They shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand:" John x. 28, 29. "Of those whom the Father has given him, Christ can lose none." The covenant made with the Father which secures their salvation can never be broken. "The mountains may depart and the hills be removed, but GOD's kindness shall not depart, neither shall the covenant of his peace be removed." Is. liv. 10.

(3.) They are sanctified by the SPIRIT of GOD. The prayer of JESUS on their behalf is, "Sanctify them by thy truth," and they are represented as being "saved by the washing of regeneration and the renewing of the Holy Ghost." Titus iii. 5. They "are sanctified and they are justified in the name of the LORD JESUS and by the Spirit of our GOD." 1 Cor. vi. 11. All who are thus sanctified shall certainly be saved. "He which hath begun a good work in you, will perform it until the day of JESUS CHRIST." Phil. i. 6. "All we," says the apostle Paul, "beholding in open face as in a glass the glory of the LORD, are changed into the same image from glory to glory, as by the Spirit of the LORD." 2 Cor. iii. 18. Hence, whatever may be the variations and changes which may occur, the work will at last be completely accomplished and their salvation eternally secured.

These considerations may obviate the objection which is sometimes made, that some may be led thereby to commit sin, since believing

that they have once been converted, they assume that their final salvation is absolutely certain, whatever may be their course of life. But in reply it is to be observed that those who willingly and habitually commit sin, invalidate and disprove any supposed evidence of their election. The desire and the practice of sin destroy the foundation on which they would dare to commit it. "They went out from us," says the apostle John, "because they were not of us." 1 John ii. 19. "Whoso is born of GOD doth not commit sin, for his seed remaineth in him, and he cannot sin."

2. The *efficient cause or author of their perseverance* proves its certainty. "They are kept by the power of God." Each person of the Trinity is engaged in the work, and it is impossible that it can be prevented. The omnipotence of the Father, his faithfulness, his justice, his love, all secure this result. "He will have mercy on whom he will have mercy." Rom. ix. 18. "His counsel shall stand, and he will do all his pleasure." He may "visit the transgressions of his people with the rod, and their iniquity with stripes; nevertheless his loving-kindness he will not utterly take from them, nor suffer his faithfulness to fail. His covenant he will not break, nor alter the word which is gone out of his lips." Ps. lxxxix. 32, 33, 34. The SON declares that "GOD has given him power over all flesh, that he should give eternal life to as many as GOD has given him." John xvii. 2. By the merit of his atonement, by the prevalence of his intercession, he secures for them the blessings he has purchased with his blood. The HOLY SPIRIT, the great agent in regeneration and sanctification, "abides with God's people for ever." John xiv. 16. He is *able* to produce the result; he is himself in their hearts "an earnest" (Eph. i. 14,) of its accomplishment; he "seals them unto the day of redemption." Eph. iv. 30. If any influence can *change* the purpose or overcome the power of GOD the FATHER, the SON, and the HOLY GHOST, then the eternal salvation of the believer is uncertain; but if this cannot be, then it is absolutely and for ever sure.

It is thus we may meet the *objection* which arises from the character of the regenerated sinner. It may be said that such is his natural weakness. So strong are the propensities to evil, so feeble the inclinations to good, that he is unable to maintain his position, and in many cases at least must and does fall. It must be admitted that he has no strength or ability of his own, and if left to himself, he would inevitably fall. But he is not left to himself, he is upheld, and hence he actually does not fall, finally and irremediably. "When I said, My foot slippeth," the Psalmist tells us, "thy goodness held me up." Ps. xciv. 18. "Thou hast wrought all our works in us," is the language of the true and humble believer. Ps. xxvi. 12. It is in this way we would view such passages as Heb. vi. 4, 5, 6: It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the HOLY GHOST, and have the good word of GOD, and the power of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of GOD afresh, and put him to an open shame." We would consider the Apostle to mean exactly what he says, to imply that so far as any innate power of their own is concerned they may fall, and that if they do fall, it is impossible to re-

gain their position. *Independent power* it is not possible for a creature to possess: regeneration does not produce or communicate an ability to continue in grace without divine power being continually exerted for the purpose, and it is well to warn men of the tendency and the inevitable results of sin, even in cases where it is certain that they will not commit sin. It is necessary that they should be kept humble, watchful and diligent; that they should remember wherein their great strength lieth, and "work out their own salvation with fear and trembling, as it is GOD who worketh in them to will and to do of his good pleasure." Phil. ii. 12, 13. In regard to spiritual as well as physical life, it "is in GOD we live, and move, and have our being."

3. The *instrumentality which is employed* shows the certainty of their perseverance. "They are kept *through faith*." Faith is a well grounded confidence in GOD. It implies knowledge, dependence, love and action. It excludes presumption, inactivity or indifference. It operates by leading the believer to Christ. It causes him to "cast his burden upon the Lord," to "commit his way to God." It secures his eternal salvation, for "he that believeth shall be saved." It does so not necessarily, but by virtue of a divine appointment and constitution. There is no essential connexion between believing and enjoying the object of our belief, and in ordinary affairs there is often sad disappointment in this respect. But the fact that genuine faith will invariably be followed by the enjoyment of salvation, is the result and evidence of a divine arrangement. Nor does it secure it as if it were a *meritorious* act, since this would be in itself absurd, as there can be no merit in merely believing the truth, and also would destroy its essential character and make our salvation of works and not of grace, but because GOD has so ordained that where there is true faith there will be final perseverance. "We which have believed do enter into rest." Heb. iv. 3. "Through faith and patience we inherit the promises." Heb. vi. 12. "The just shall live by faith." Heb. x. 38. "I trusted in the LORD, therefore I shall not slide," says the Psalmist. Ps. xxvi. 1. Faith is like coming into an impregnable fortress that we may be protected from an enemy. It secures deliverance and salvation to all who exercise it. "We have a strong city, salvation will GOD appoint for walls and bulwarks." Is. xxvi. 1.

This shows the futility of the *objection* that the doctrine of perseverance in grace renders means unnecessary. The person who perseveres is one who must *believe*, and his faith, when real, will necessarily produce *action*,—he understands, he loves, he does the truth. He feels that it is in the use of the means that his salvation is to be gained: that if he neglects them he cannot expect it. Like the sailors with Paul, he must "abide in the ship or he cannot be saved."

This principle will explain such passages as Heb. x. 26—29: "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was

sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" This implies that faith with the appropriate means is essential to salvation, and salvation is not promised, and cannot be obtained without it. The act of faith is like making the signal of distress which will bring the army of relief to the city about to be captured, or help to the drowning mariner. Natural life could not be sustained without the use of appropriate means, and it is the same with spiritual life. God might, perhaps, have made it otherwise, but he has not done so, and as he has constituted the system of nature and of grace, so all things connected with each must exist and act.

How consoling the conceptions of the divine goodness which arise in the mind, when this subject is properly apprehended. Divine grace not only *procures* for us the inheritance, but also *secures* its possession.

How important it is to have the character of true believers. Our hopes of ultimate salvation can properly rest only on the actual holiness which evinces a regenerated heart. Whatever diminishes our sanctification of character, must in the same degree diminish our evidences of conversion, and of course our warrant to appropriate this doctrine as one in which we have a personal interest.

Well may we be diligent in the use of the means of grace, and especially exercise constantly a living faith. We shall receive in the end the salvation of our souls.

The believer should rejoice in his dependence upon God. "Let the children of Zion be joyful in their King."

BIBLE CLASS QUESTIONS.

We are happy, after much delay, to be able to resume the publication of these valuable questions. They bring out to light important truths in a manner so clear and convincing, that we know nothing of the kind to equal them. We hope the series will be continued unbroken hereafter to its close.—ED.

THE INSTITUTION OF SACRIFICE.

Have we already seen, that the first promise to fallen Adam contained an intimation of the gracious appointment of a Mediator? Did not this first promise intimate also, although obscurely, the perfect innocence and moral purity of the Mediator? *He was the seed of the woman.* Did not the first promise intimate that the Mediator, though innocent, would suffer? Thou shalt bruise His heel. Gen. iii. 15. Did it not also intimate that He would conquer by suffering? It (He) shall bruise thy head. Same chapter and verse, compared with Heb. ii. 14, last clause.

Does it accord with justice for the innocent to suffer on his own account? But if the case be so, that His life is at His own disposal, may it not then accord with justice for the innocent to suffer for the guilty? Was not the life of the Mediator at His own disposal? I have power to lay it down and I have power to take it again. John x. 15.

But, although the Mediator had power to lay down His life and had power to take it again, and although He acted voluntarily in laying down His life a ransom for many, did He not act by the appointment of the Father also? This commandment have I received of my Father. John x. 18.

Does not, then, *the analysis of the first promise* exhibit the following doctrines? 1. The gracious announcement of the Mediator. 2. His absoluteness. 3. His substitutionary sufferings. And 4. That by His sufferings,

the head of the serpent should be broken and guilty sinners redeemed? *Now*,—Did we not find, in a former exercise, that some standing, visible rite was necessary, to keep up the remembrance of so important a promise, and to strengthen faith in it? And if such a standing rite was necessary, and for such a purpose, was not, therefore, the institution of sacrifice, for the ends specified, a necessary institution? And if a necessary institution, then would it have been in accordance with the nature and character of God, to have withheld it?

Were not the wisdom and grace of God indispensably necessary to the appointment of the antitypical sacrifice? Did not God act in this matter as the independent and gracious sovereign? And was not the wisdom of God as necessary to discern the fitness of the natural object to represent the spiritual, as to appoint the great sacrifice itself? Moreover,—was not the exercise of His sovereignty as necessary and proper, in the appointment of the type, as in that of the antitype? Is it not manifest, then, that if the institution of sacrifice were a necessary institution, and if the exercise of the wisdom and sovereignty of God were as necessarily required in the appointment of symbols and types, as in the appointment of the substance and great antitype, that the very beginning of sacrifice was by divine appointment?

Again,—were not bloody sacrifices offered in Adam's time, and by Adam's family? If the appointment of a Mediator had not been made known to Adam, would he have had any ground to hope for acceptance of his person or worship before God? From the time he sinned till grace was revealed, do we read of any attempts he made to worship God at all? Now, if he killed animals and offered their flesh to God, without a command to do so, he must have done so, either from natural discernment of the fitness of the thing and from natural inclination, or from ignorance and in error. If from natural discernment and inclination, does not this set aside the doctrine of grace? And if from ignorance and in error, could God have approved and accepted of his offering? But did not God accept of the bloody offering in Adam's day, and from, at least, some of Adam's family? Since fallen man could not offer acceptably to God by natural inclination, and God could not accept of that which was offered from ignorance and in error, and yet he did accept of such offering, then is there any other ground upon which Adam could acceptably have presented such offerings, unless that of the command of God to do so? Does the Bible furnish us with an express command, on this subject, in reference to Adam's time? But, although it does not furnish authority in the form of a command, on this subject, does not the Bible contain some passages sufficiently clear and decisive, to sustain the position, that sacrifice is of divine appointment and introduction? How many can you produce at once, which have a bearing on this question? Name the three. What does Gen. iii. 21, say? Up till the time mentioned in these words, were our first parents naked? Before they sinned, were they ashamed? But after they sinned they were ashamed? Before the time mentioned in these words, had they tried any plan of their own to cover themselves? Did the plan succeed? But this plan was their own? To whom is the act of covering them with skins attributed? Did not God's plan answer the end of supplying their present wants? Now observe:—

Can an agent be said to have done, in any sense, that which he has neither done himself, nor in any way authorized another to do? In covering the first pair with skins, was not an action performed? And God is said to have done that action? Are not all God's acts done, either mediately, that is, by means of subordinate agencies, or immediately, that is, by his own supernatural power, without the intervention of such means as man is competent to use? Where the ordinary means are practicable and competent to the end, does God ever use the extraordinary and supernatural agencies?

Mention another scripture, which seems to favour the divine origin

of sacrifice. What does Heb. xi. 4, say? Did not Cain and Abel both offer? And did not both, therefore, recognise the being of God? But although both, by offering, acknowledged the being of God, did God accept the offering of both? Does it appear that he rejected Cain's offering? But did he not respect the offering of Abel? Gen. iv. 4. Would it be in accordance with the character of God to reject offerings presented in all respects agreeably to his will? Would it not also be contrary to the character of God, to accept offerings not presented in accordance with his will and the provisions of grace? Does it not appear, then, that the offering of Cain was wanting in something which that of Abel possessed? Was the matter of his offering of the fruit of the ground? Was this suitable for an expiatory offering? Was there, or could there be life taken or any blood shed here? But had not God plainly intimated, that by the bruising of the heel of the holy seed, or by suffering, the head of the serpent would be destroyed? And did not this intimation contain the promise of grace? Does not Cain seem to have overlooked this fact? Was not his offering wanting then in the matter of it? But if unsuitable in the matter of it, was it not, therefore, wanting in the appropriate emblem for leading the mind to the proper object of faith, that is the true sacrifice? For this reason, then, does not Cain's offering seem to have been wanting in both the matter and spirit of it? It was not, therefore, a practical recognition of the system of grace at all in his case? How, then, could God accept his offering?

(To be continued)

Anti-Slavery.

[From the Christian Reformer, Ballymouney, Ireland.]

SERMON ON THE FUGITIVE SLAVE LAW,—PART III.

[CONCLUDED.]

The law of God says, "*Thou shalt undo heavy burdens:*" this law of man says, "*Thou shalt not undo heavy burdens;*" for it requires us to perpetuate these burdens on the shoulders of the slave, and increase their pressure by refusing our sympathy in their oppression, and our help to relieve them, by attempting to undo their heavy burdens. The law of God says, "*Thou shalt let the oppressed go free:*" but this law of man says, "*Thou shalt not let the oppressed go free.*" How many laws are made to prevent slaveholders from letting the oppressed negro go free among slaves? and at what risk to our own property and liberty does this fugitive slave law make every attempt, on our part, to let the oppressed victim of despotism go free from the clutches of the slave-catcher, or of the kidnapper?

The law of God says, "*Thou shalt break every yoke;*" but this law of man says, "*Thou shalt not break every yoke;*" every good citizen is bound to mend the yoke of American slavery where it is already broken by the restiff fugitive's own exertion,—to aid, at the command of the legal authorities, in again putting it on, where escape from bondage may have thrown it off the neck of the victim.

The law of God says, "*Thou shalt deal thy bread to the hungry—bring the poor that are cast out to thy house—when thou seest the naked, thou shalt cover him.*" I need not say that the letter and spirit of this law of man reverse these requirements of Heaven—for it provides that "any person who shall aid or assist a person owing service aforesaid, directly or indirectly, or shall harbour or conceal such fugitive, shall, for either of the said offences, be subject to a fine not exceeding a thousand dollars, and an imprisonment not exceeding six months, and shall, moreover, forfeit and pay, by way of civil damages, to the party injured by such conduct, the sum of *one thousand dollars* for each fugitive so lost."—Now, need I ask where does this law leave room for obeying these precepts of the Divine law, which are sanctioned by

the dictates of humanity? If we obey *this* law, we must spurn the trembling fugitive from our door,—we must refuse him a crust of bread or a drink of water, even if he were starving,—we must deny him clothing for his nakedness, shelter from the storm, or concealment from the blood-hounds who pursue him; and if we would be faithful in our obedience to this law, we must not only hide ourselves from our own flesh, but we must *aid*, at the command of official authority, in capturing the fugitive, and “spoiling him by violence!” It must be sickening to your humanity, and revolting to every proper sense of Christian obligation, for you to think that you are the subjects of such a law. I confess that, as a lover of man, a friend of republicanism, and an advocate of liberty, I feel both shame and pain that, in duty to God, my conscience, and my country, I have to speak of such a law. But I must proceed a little longer with this instructive contrast.

The law of God says, (Prov. xxxi. 8,) “Open thy mouth for the *dumb*, in the cause of all such as are appointed to destruction: open thy mouth, *judge righteously*, and *plead* the cause of the *poor* and *needy*.” This law of man, like most slave laws, gags its victim. It forbids him to speak for himself, and it forbids even counsel to ask for him the benefit of trial by jury, or of trial before an unbribed court; and if he be found guilty of having asserted his freedom, or his right to it, by emancipating himself, it forbids every appeal to justice, to humanity, or to religion,—and virtually says to every lawyer and judge, “Thou shalt *not* open thy mouth for the dumb; thou shalt *not* plead the cause of the poor and needy!”

The law of God says, “Wo unto them that decree *unrighteous decrees*, and that write *grievousness*, which they have prescribed to turn aside the *needy* from *judgment*, and to take away the *right* of the *poor* of my people,” Isa. x. 1. This law of man decrees unrighteous decrees, and denounces a wo upon all who will not submit to them, and who will not aid in their execution, by helping to turn aside the needy from judgment, and taking away the right of the poor.

The law of God says, “All things whatsoever ye would that men should do unto *you*, do ye even so to *them*, for this is the law and the prophets.” This law of man says the opposite; for, let any United States commissioner, or slave-catcher, change places with the alleged fugitive, and if pursued for liberty, which he values next to life itself, would he not desire that men—black men or white—should aid and assist him, directly and indirectly—that they should harbour and conceal him—that they should give him money, food and clothes, and furnish him with other facilities for effecting his escape from endless slavery? If any of our law makers were in the position of the innocent victim of their despotic legislation, and ready to be doomed without crime to irremediable thralldom, would he not feel the beauty, rectitude and force of this golden law of Christ, and that an irreparable wrong was about to be inflicted upon him? And does wrong become right when it is perpetrated on a person who can be only charged with the crime of having a darker skin, while his soul, in all moral excellencies, may shine in brighter lustre than that of his white captor? No interpretation by compromising divines—no perversion by slaveholding writers of this Christian rule, as taught by the law and the prophets—as laid down by our blessed Redeemer—can ever show that there should be *one* application of it to slaves and negroes, and *another* to white men and free, nor excuse our lawgivers and law executors from the charge of *reversing* this golden rule of Christianity, in their enactment of the Fugitive Slave Law. Nor can any one submit to this law, in the sense of obeying it, without incurring the guilt of rebellion against Christ; and practically saying that he will obey man rather than God.

The law of God says, (Ex. xxi. 16,) “He that *stealeth* a man, and *selleth* him, or if he be *found* in his hand, *shall surely be put to death*.” This law of man, if it does not enjoin the *stealing* and *selling* of a man, enforces, by

severe penalties, the aiding and abetting of the theft, and the sale of the stolen person; and all citizens who obey this law participate in the guilt which attaches to the wholesale system of *manstealing*, which is the very essence of southern slavery; for if the maxim be true, that the accomplice is as bad as the thief, how can we, *innocently*, at the dictation of any law, aid in wresting liberty from its owner—the fugitive himself—or, guiltlessly, assist another in *robbing* him of it?

The last contrast which I shall advert to is that between this law and that of God, in Deut. xxiii. 15, 16:—

The law of God says, “Thou shalt *not deliver* up unto his master the *servant* which is *escaped* from his master unto thee. He shall *dwell* with thee, even *among you*, in that place which he shall *choose*, in one of thy gates *where it liketh him best*; thou shalt *not oppress* him.” The Fugitive Slave Law is nothing short of a daring attempt of human folly and impiety to abrogate this positive statute of Heaven—an attempt equalled only in wickedness by the effort made, but too successfully, to set aside the authority of God in the temptation of our first parents. Our modern legislators, in imitation of such example, virtually say, “Has God indeed said, ‘Thou shalt not deliver up unto his master the servant which is escaped from his master unto thee?’ But we say unto you, ‘Thou *shalt* deliver up unto his master the servant which is escaped from his master unto thee; he shall *not* dwell with thee; thou *shalt* oppress him.’”

The preacher, having thus sketched the contrast between this law of man and the law of God, as above, concluded by supposing the makers and supporters of such a law, and the poor enslaved negro, standing before the judgment seat of the Divine Lawgiver and Judge. If the latter be a heathen, will not his condemnation, to a great extent, be chargeable upon that system and its supporters which kept him in ignorance of revelation and the blessings of salvation? and, if a Christian, will his Divine Judge respect the person of his white oppressor, and prefer *him* to greater honour? Whether that oppressor be a slave-holder, a slave-dealer, a slave-catcher, or a slave-law maker, how will he answer for his disregard of the Divine law? Will he appeal to the Constitution—or to the importance of preserving the Union—or to the faith which must be kept with slaveholders—or to the oath of allegiance—or the oath of office—or to the dogma that we must obey law while it is law, because it is law, whether right or wrong? Will such pleas stand him instead, or justify him in palpably disregarding the Higher Law? Will not his Divine Judge remind the oppressor that he had in his hand a Divine constitution, containing the statutes of Heaven, and knew that it was by these he was to be judged? If he plead the opinion of divines, or of civil or ecclesiastical courts, will not the rejoinder be, “I have given you your lot in a land of Gospel light; I have given you the rights and privileges of freemen; you have read again and again in my law, ‘Defend the poor and the fatherless, do justice to the afflicted and needy.’ You knew that it was written, ‘Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.’ I have denounced oppression and tyranny over the consciences and bodies of men in every form; why, then, did you aid in decreeing what your consciences, as well as my revealed will, told you were *unrighteous decrees*, and help in their execution? Was it the love of man, the love of liberty, the love of country, or God—or rather was it not the love of unrighteous gain, the love of power, a love of self, that induced you to trample under foot my law, and to oppress and degrade your fellow men, made of one blood with yourselves? Approaching me as a penitent, confessing your sin, I could, through Christ, have pardoned and accepted you; but as a self-righteous oppressor, your sentence is recorded in my book, and I now pro-

nounce, 'Depart from me, ye workers of iniquity: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not,' &c. 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'"—**PHILANDER.**—*Ch. Reformer, Ballymony, Ireland.*

Practical Essays.

SCRIPTURE PLAN OF BENEVOLENCE.

Able treatises on this subject, and discussions from the pulpit and the press, show that the great principles inculcated throughout the Scriptures are taught with divine wisdom in the apostolic injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Here is recognised the principle of giving, not merely to relieve present suffering or meet the call of importunity, but as an essential part of true religion, an act of joyful homage to God, which he graciously accepts and returns in spiritual blessings into our own souls; of giving as a free-will offering, giving statedly, giving in proportion to what we receive, and connecting our gifts with acts of religious worship. Trace the teachings of the Scriptures and the example of Scripture worthies; the religious offerings of Abel, Noah, Abraham, and Jacob; the gifts for the tabernacle and the temple; the whole system of benevolence inculcated by God upon his ancient people; the example and instructions of our blessed Saviour, of his disciples in pentecostal days, and of his inspired apostles, and this text comprises a practical summary of the whole. He who knew what was in man, has adapted this Scripture system to his spiritual condition, his growth in grace, and his fruitfulness in giving; and were it universally adopted, it would renovate the church of God, identify the followers of Christ with their Lord in the great objects for which he died, make our benevolence an important part of the care and business of life, and give an impulse to the cause of evangelizing which has hitherto been unknown. Every man who faithfully adopts this divine system of giving, lives a new Christian life, and enters on a course in which he will wax stronger and stronger both in personal piety and in benevolence. The system has been briefly expressed in the form of a pledge or covenant, hereto annexed, in the adoption of which substantially, great numbers have found a rich blessing.

A shoemaker being asked how he contrived to give so much, replied, that it was easily done by obeying St. Paul's precept in 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "I earn," said he, "one day with another, about a dollar a day, and I can without inconvenience to myself or family lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we *lay by us in store* forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sabbath morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount, saved in this way, is about *twenty-five dollars*; and I distribute this among the various benevolent societies, according to the best of my judgment."

A clergyman every Sabbath evening sets apart a portion for his charity-fund. If at any time he has not the money, he credits the sum on a benevolent account. As calls are presented, he draws from this fund; and if an urgent call at any time requires more than he has thus set apart, he charges the balance on his benevolent account, to be replaced from future incomes. Thus his contributions are identified with his own enjoyment of religion and growth in grace; he gives "not grudgingly," but of "a willing mind;" applications for charity are met with pleasure; and he feels that in all he receives and expends he is acting as a steward of God. He has also secured the adoption of the system by his congregation with very encouraging success.

Some, who have little money at command, who keep few accounts, and who live mainly on the yearly products of the ground they cultivate, or other fruits of their industry, judge that they conform to the spirit of the divine rule by giving

at *longer stated periods* of such things as they have. One stately consecrates a certain proportion of the products of his farm; another of mechanical labour; another of the needle, or other domestic industry—every one using his Christian liberty in giving stately as he sees best in his own circumstances, according “as God prospers him.”

Others, engaged in merchandise and extensive business transactions, accustomed to taking a stated inventory of what they possess, familiar with accounts and percentages of profit and loss, not knowing every Sabbath what has been the income of the week, have found great satisfaction and a blessing in *determining beforehand* what portion of all the proceeds of their business, they will, monthly, or quarterly, or yearly, devote to benevolence; and some have resolved on a percentage to be stately given, and diminished, or increased, in proportion as God shall prosper them.

A merchant, in answer to inquiries, refers back to a period, when, he says, “In consecrating my life anew to God, aware of the insnaring influence of riches and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system.

“I decided to balance my accounts, as nearly as I could, every month; and, reserving such portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, *one-tenth* of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined, that if at any time my net profits, that is, profits from which clerk-hire and store expenses had been deducted, should exceed five hundred dollars in a month, I would give twelve and a half per cent.; if over seven hundred dollars, fifteen per cent.; if over nine hundred dollars, seventeen and a half per cent.; if over eleven hundred dollars, twenty per cent.; if over thirteen hundred dollars, twenty-two and a half per cent.; thus increasing the proportion of the whole, as God should prosper, until, at fifteen hundred dollars, I should give twenty-five per cent., or three hundred and seventy-five dollars a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one-quarter of all net profits, great or small; and on the acquisition of another certain amount of capital, I decided to give *half*, and on acquiring what I determined would be a full sufficiency of capital, then to give *the whole* of my net profits.

“It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been surprised to find what large drafts it would bear. True, during some months I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth while the remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognised a heavenly hand more than making good all past deficiencies.

“This system has been of great advantage to me, enabling me to feel that my life is directly employed for God. It has afforded me happiness in enabling me to portion out the Lord’s money, and has enlisted my mind more in the progress of Christ’s cause. Happy privilege, which the humblest may enjoy, of thus associating the common labours of life with the grateful service of the Saviour, and of making that which naturally leads the heart *from* God, subserve the highest spiritual good.

“This system has saved me from commercial dangers, by leading me to simplify business and avoid extensive credits. It has made me a better merchant; for the monthly pecuniary observations which I have been wont to take, though often quite laborious, have brought me to a better knowledge of the state of my affairs, and led me to be more cautious and prudent than I otherwise should have been. I believe this system tends to enlarge the Christian’s views, increase his disinterestedness, and lead him to shun the tricks of trade. My own observation also confirms the belief, that even warm-hearted Christians *must determine beforehand* on the system they will adopt, if they would secure the benefits of the gospel plan to themselves, under the grace and providence of God, or its happy results to the cause of Christ.”

God has appointed no means of extensive usefulness which does not involve the self-denying and persevering exertions of his people; and if this divine system is to be generally adopted, it is essential that pastors of churches and public men, to whom others look for example and counsel, should first themselves put

it in practice, and then commend it to others, and help them to form wise plans to render it practically efficient. Especially should all do this who are engaged in any way in raising funds, or collecting for benevolent objects. Every one who is brought to understand the power and efficiency of this system, is bound to spread it among all within the reach of his influence.

Pledge or Covenant.—Believing that the Scripture system of benevolence requires every one stately to “lay by him in store as God hath prospered him,” I engage, on every Sabbath or at other stated periods, to set apart such a portion of what God shall give me, as my judgment and conscience shall dictate; to be sacredly applied to charitable objects according to my sense of their respective claims.

(*Subscriber's name,*) _____

A GOOD REMEDY.—Deacon Hunt, who was naturally a high-tempered man, used to beat his oxen over the head, as all his neighbours did. It was observed that when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. “Why,” said the deacon, “formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully; this made the matter worse. Now, when they do not behave well, I go behind the load, sit down, and sing Old Hundred. I don’t know how it is, but the psalm tune has a surprising effect upon my oxen.”

ONE SECRET OF A HAPPY LIFE.—We were in company the other day with a gentleman, apparently fifty or sixty years of age, who used in substance the following language:—“Were I to live my life over again, I should make it a point to do a kindness to a fellow-being whenever I had the opportunity. I regret very much that my habit has been so different, and that I have indulged feelings so unlike those which would lead to such a course of life. It has been too much my way to let others take care of themselves while I took care of myself. If some little trespass was committed on my rights, or if I suffered some slight inconvenience from the thoughtlessness or selfishness of others, I was greatly annoyed, and sometimes used harsh and reproachful language towards the offender.—I am now satisfied, that my own happiness was greatly impaired by this course, and that my conduct and example contributed to the irritation and unhappiness of others.”

“It was but the other day,” continued the gentleman, “that I was passing along the street, and a coachman was attempting to draw a light carriage into the coach-house. He tried once or twice without success, and just as I came up, the carriage occupied the whole side-walk, and prevented my passing. The hostler looked as if it ought not to be exactly so, and there was something like a faint apology in his smile. It was on my tongue to say,—‘In with your carriage, man! and not let it stand here blocking up the passage.’ But a better impulse prevailed. I went to the rear of the carriage and said,—‘Now, try again, my good fellow!’ while I give a little push, and in the carriage went, and out came the pleasant ‘Thank ’e, sir,—much obliged.’ I would not have taken a twenty dollar bank note for the streak of sunshine that this one little act of kindness threw over the rest of my walk, to say nothing of the lighting up of the coachman’s face. And when I look back upon my intercourse with my fellow men all the way along, I can confidently say, that I never did a kindness to any human being without being happier for it. So that, if I were governed by mere selfish motives, and wanted to live the happiest life I could, I would just simply obey the Bible precept, to do good unto all men as I had opportunity.”

All this was said with an air of sincerity and deep conviction, which we cannot give to our report of it. And does the experience of the youngest of our readers confirm or contradict the statement? Is there a boy or girl among all of them who can say, “I did a kind act once to my brother, or sister, or playmate and I was afterwards sorry for it. I should have been happier if it had been an unkind one?” It is very likely that a kind act has been ill-requited, perhaps misconstrued; but if it was performed with proper feelings, it is as certain to produce happiness as sunshine is to produce warmth.—We counsel our young friends then, to seize every opportunity of contributing to the good of others. Sometimes a smile will do it. Oftener a kind word—a look of sympathy, or an acknowledgment of obligation. Sometimes a little help to a burdened shoulder or a heavy wheel will be in place. Sometimes a word or two of good counsel, a seasonable

and gentle admonition, and at others a suggestion of advantage to be gained, and a little interest to secure it, will be received with lasting gratitude. And thus every instance of kindness done, whether acknowledged or not, opens up a little well-spring of happiness in the doer's own breast, the flow of which may be made permanent by habit.

DO YOU ASK A BLESSING ON YOUR MEALS?—ENGLISHMEN REBUKED BY NEW ZEALANDERS.—One essential benefit resulting from missionary operations in distant lands, is the blessed effect which is produced upon the minds of professing Christians in those countries. Often has it been the case, that those who remain wholly unaffected by the exhibition of Christian principle at home, have been deeply struck by it abroad. An instance of this kind occurred a few years ago in New Zealand. The officers of a king's ship on that station had invited some of the neighbouring chiefs to dine on board their vessel. Having sat down to dinner, the officers were not a little surprised to observe their guests, who are not generally considered *bad trenchermen*, declining to partake of any of the provisions. Fearing that they suspected something was wrong, that the food was poisoned, or some want of courtesy towards them had been exhibited—the officers became quite uncomfortable. At length however the matter was explained. The eldest chief present arose from his seat, and in a reverend and dignified manner, which was participated in by his brother chiefs, offered up a suitable prayer to Almighty God, for a blessing upon the food set before them. This had been the omission which had so disconcerted all parties. The officer who related this circumstance declared that he had never been so abashed in his life, as when these lately savage New Zealanders thus silently rebuked the ungodliness of a company of professedly Christian Englishmen!

LOST IN SMOKE.—Last year, above *eight millions* of pounds sterling were spent by the people of England in tobacco! A large sum to end in smoke. If the tobacco had been made into "*pigtail*," it would have formed a line 99,470 miles long—long enough to go nearly *five* times round the world. What a large sum of money to be wasted! This would have been enough to have bought a *Bible* for every poor family in the kingdom. *Never learn to smoke!* And let those who do smoke, at once give it up.—*London Teachers' Magazine.*

CHRISTIAN EXAMPLE.—The well-known Countess of Huntingdon observed:—"When I gave myself to the Lord, I likewise devoted to him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced." A person from the country, once visiting her, turned his eyes towards the house as he left it, and exclaimed, "What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished—and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself, for spending so little for God, and so much in folly."

GREAT STUDENTS OF THE BIBLE.—In his youth, Beza learned all Paul's Epistles in Greek so thoroughly, that when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said:—"The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart all the Epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven." Sir John Hartrop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through 12 times a-year. The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. Some have read the Bible through many times in a year. I have read of more than one, of whom it is said, that if the Bible had been lost, the

whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture, as he had opportunity?—*Rev. W. S. Plumer.*

ON THE USE OF TOBACCO.—The following was prepared for the General Conference of the Methodist Episcopal Church:—

Christian Brethren:—Permit me, a fellow labourer in the vineyard, to address you in the fewest words I can command, on a theme to which I have devoted considerable attention; I refer to tobacco, as used in fashionable forms here and all over our land. I believe this subject has special claims on your consideration, as a large, influential, organization, formed for the purpose of saving the souls of men, which, I have not a doubt, this narcotic is destroying on a broad and fearful scale. I shall present a mere outline of thought, which I should be glad to fill up, if the Herald could allow me space, which I am aware it cannot do, at this juncture. Respecting its cultivation, commerce, cost, we rely on the statistics of Macgregor, and on the report of the Secretary of the Treasury, for the year 1851. We export tobacco to 22 nations or provinces of the earth; we import it from 21.—The value of exports is \$9,219,251. The value of imports (cigars only) 2,520,812.—We cultivate tobacco in 23 of the States and Territories of the Union; the cultivation is on rapid increase. In 1851, we raised 199,522,494 lbs. National consumption, 100,000,000 lbs. Cost to the consumers, \$20,000,000. New York city pays \$10,000 a day for cigars; \$8,500 for bread. On the authority of Dr. Coles, I would add, the American Church annually expends \$5,000,000 on this vile narcotic, and less than \$1,000,000 on benevolent objects, or for the conversion of the world. In 1840, we employed 1,500,000 men in the cultivation and manufacture of tobacco.

Respecting the nature and effects of tobacco, we rely chiefly upon the testimony of chemists and physicians of Europe, and in our own land. We repose some confidence, moreover, in what we ourselves have seen, heard, and known. The use of tobacco clearly constitutes a violation of the laws of life. Physiologically and philosophically considered, its use is a violation of physical, intellectual, and moral life. With respect to its action on the body, we say it injures the teeth, the voice, and the breath. It squanders the liquids of life, and thereby brings on biliousness, a sunken cheek, a cadaverous eye, a discoloured skin, debility, trembling joints, and has power enough to load the system from crown to foot with disease. In the estimation of such authorities as Rush, Waterhouse, Twitchell, and others, it often leads to apoplexy, epilepsy, palsy, heart complaints, cancers, and sudden death. Respectable physicians have said not less than some 20,000 annually die among us, by the use of this narcotic.

It injures the mind. This it does, if we understand the matter, first, by its intense activity and insidious power; second, by its direct bearing on the nervous arrangement. In other words, mind is connected with nerves—nerves are brought into intimate connexion with this narcotic; and are excited and exasperated by its power, and hence, mind is so disturbed, pressed and pushed onward, beyond what is natural or endurable—and often breaks down, as an over-driven animal, or an over-driven engine breaks down upon the road. The evils inflicted are variously developed. Sometimes they appear in the form of a treacherous memory, clouded perceptions, weak judgment, cowardice, irritability, idiocy, and delirium; and sometimes, in the mournful overthrow and eclipse of reason, and outright insanity. Asylums for the insane, far and near, eloquently sound out notes of alarm, respecting its destruction of intellect.

Tobacco injures the soul! This it does, both directly and indirectly. First, it is an intoxicating, mortal, deadly drug; and as such, it may stupefy the moral sensibilities, and shroud the soul in slumbers of spiritual apathy, very much as it is done by alcohol and opium. The Patagonians, it is said, habitually get *drunk* on tobacco. Churches, in the Sandwich Islands, discipline members for getting drunk on tobacco; and there is not a doubt, but that by drugging the soul, it neutralizes the influences of the Gospel upon vast multitudes, especially the young. It injures indirectly. It demoralizes in manifold ways. It wastes time, property, health and strength, and becomes an idol to ten thousand votaries, and often assumes that place in the soul which belongs to God only.

The evil is great, what can be done?—What can we do? We have the power—where the *power* is, there is the *responsibility*. 1. We can drop it ourselves, if we use it. 2. We can rule it out of our families, if used there. 3. We can act upon the church and purify the sanctuary. 4. We can act upon the schools and

towns where we reside. 5. We can use our individual influence in ways too numerous to specify. Moreover, the use of tobacco is a social evil. It indirectly injures the church, and the body politic. Measures to banish it may take a social form. We can lecture, and encourage and sustain others in doing the same. We can write and distribute Tracts—we can address public bodies; we can form societies if thought best; we can bring the science, intellect and principle of the Church of Christ to bear down on this evil, and with the blessing of God, create an individual and public conscience, which will banish this impure demon from the church and state.

I am yours, &c., with much Christian esteem, GEORGE TRASK.

N.B.—It would give me much pleasure to illustrate and prove the positions presented in this *brief*, and I will do so, if the Conference will designate an hour for the purpose. G. T.

HON. HORACE MANN ON THE MAINE LAW, IN A LETTER TO THE MASSACHUSETTS CONVENTION.—The temperance cause in Massachusetts has reached a crisis which has no parallel in its past history. The time for relying upon expostulation and remonstrance has passed by, and the hour for action has come. I read the debates in our Legislature, at its last session, and was most deeply impressed with their logic and eloquence; but it was *votes* and not *oratory* which triumphantly carried through the "Maine Law," and it is *action* and not *words* that must sustain it. The cause has had as earnest labourers before as now. The difference is not in the labourers, but in the instruments. For two hundred years the pages of our Statute Books, at brief intervals, have been covered with laws against the illicit traffic in intoxicating beverages. Now, thank God, we have a law against the beverage itself. Under the old system, a man was occasionally punished for selling a glass or pint of rum, while he dealt out hogsheads and puncheons undetected, and, of course, with legal impunity. Now, the law reaches not only the offender, but his hogsheads and puncheons. The former laws attempted to cope with the evil on a petty retail principle. It expressly allowed sales, provided they were made in large quantities, forbidding them only when made in small ones. The present law attacks the law on a grand, broadside, wholesale principle. It does not go into court complaining of gill cups; but bravely and nobly seizes all a man may have on hand, be it distil-houses or ship loads. The one was a miserable and endless warfare, just pricking and enraging the hydra-headed monster it attacked; now and then, perhaps, cutting off one of his heads, which immediately sprouted out anew—but this law draws the life-blood of the foe. As having quantities of counterfeit money on hand may be received as evidence of an attempt to pass it, so having quantities of intoxicating liquors on hand is made evidence of an intent to sell it; and with equal justice, in both cases, the possessor is punished, and the evil commodity confiscated.

So, too, under the old laws, the offender could pay when found out, and still make so much money when not found out as to pocket a large balance of profits. But this law, by destroying the stock on hand, abolishes the fund out of which he used to get his reimbursement. Besides, it is well known that formerly it was a very difficult thing to obtain a conviction. We were harassed by constant failures. The grand jury might refuse to indict through some defect of evidence. The traverse jury might refuse to convict, through the disagreement of some juror, who overrode both law and evidence. And I have known witnesses, whose faces must have been twenty years in receiving their deep coats of varnish, to swear they did not know how brandy tasted. Thus the weapon broke in our own hands, and not unfrequently wounded him who wielded it. But here the dumb fiend itself is forced to testify. A drunken witness is not called into court to equivocate or perjure himself; but the liquid devil is forced to attend bodily, to make confession of all the crime he was about to commit, prefatory to being executed. And how much better to do execution on the rum, than to allow a man to drink it, and then execute him!

Human law has no direct power to control a diseased appetite. We may punish the retailer for selling, and imprison the drunkard for drinking; but as soon as the victim is released from his confinement, the retailer kindles his appetite anew. We have tried this method of reform for more than two centuries, and yet we are not at all advanced beyond the starting point,—probably we are behind it. Now we have found that, though we cannot knock a human passion on the head, yet we can knock whiskey barrels on the head, and thus balk the passion, and save its victims.

The friends of temperance, then, I say, have achieved a position entirely new. The "Maine Law" is as great a discovery in morals, as steam was in physics. We have now an instrument of vast power, which a single man can put in operation. And is it possible that there can be, any where within the boundaries of old Pilgrim Massachusetts, a single rendezvous of all the curses and crimes that torment society, which has not some "followers of God and friends of human kind," near by, who will apply the torch and send it to quick destruction? For this purpose the State must be thoroughly organized, county, town, city, ward, &c. Wherever an enemy lies in ambush, watching his opportunity to spring forth, and destroy the happiness and peace of society, there let a company of faithful sentinels be placed to resist and defeat them.

There is another consideration which shows the immense importance of our present position. If we are defeated with existing advantages, under what imaginable circumstances can we ever triumph? Death, or an immortality of life now impends over the cause. If we are beaten, what *corps de reserve* have we to bring forward, what citadel to retreat to? So, too, of our opponents. If vanquished now, they can never rally. If they are driven from their present baleful traffic and manufacture, they will invest their skill and capital in some new department of business, honourable to themselves and useful to the community, will draw around them a more profitable, because a temperate set of customers, and in the end they will rejoice and thank us for the change they have been constrained to make.

Permit me to say a word on another topic. The most serious obstacle to be encountered under the new law, is the revenue law of the United States. We cannot attack foreign liquors until the parcels which have paid a duty are broken up, and mingled with the commodities of commerce. Hence great quantities of liquors will claim exemption, under certain circumstances, and must have it. How can this obstacle be removed? Only by sending such temperance men to Congress as will alter the revenue laws, pronounce the foreign article contraband, (with proper limitations) and leave us only the domestic foe to contend with. But such men will never be voted into Congress, until the "Maine Law" shall be adopted by the individual States, or at least by enough of those to command a majority of the Congress members. What can be hoped of Congress, where members may be seen with a glass of brandy and water before them while speaking, the effect of which soon becomes as perceptible to the judgment as to the eye of the hearer? What can be hoped of a President and Senate, when but a short time since we had three foreign ministers, at three European courts, each of whom was a notorious drunkard, and one of whom was so permanently drunk, that it is said he never was presented to the sovereign to whom he was sent? And what, without great reform, can be hoped of a country, in many parts of which it is no objection to a candidate for office, that he is notoriously intemperate? All these things counsel prudence, vigilance, energy, and indefatigable perseverance. We are warned, and we are encouraged. Let us hope for the best and strive to win it. Let all the impulses of hope and fear be guided by conscience, and re-enforced by a sense of duty to God and man, and the songs of a regenerated world will be our reward.

Yours, very truly,

H. MANN.

Washington, June 21st, 1852.

For the Young.

THE HAPPY ESCAPE.

"MOTHER," said a dying girl in Ireland, "it is a dreadful thing to die!"—"It is that, my darling," the mother said, as she fondly gazed with tearful eyes upon the fading cheek of her child; "it is that. Oh, that I could die instead! But you have confessed, and why are you still afraid?"—"Yes, I have confessed every sin I can remember, and I have got absolution, and I shall have the holy oil when I'm just at the last, mother; but then I must be in the fires of purgatory soon, and you are very poor, mother."

The parent's quick affection caught the meaning of the words, and their painful connexion. "Ah, sure, I see it now," she said; "true for us, Mary, we are poor, but I'll work these fingers to the bone but I'll get money for the masses, that will hasten the passage to heaven. My own Mary, namesake of the blessed

Virgin, do you think your poor lonely mother could rest till your soul is safe in glory? No, she will work by day and pray by night to the queen of heaven and all the saints for the peace of your soul; so be easy, darling, and don't trouble for the masses any more at all."—"But it will be no peace to my soul to know that you have to work hard to get masses said, my own loving mother. That's what makes it harder still to die."—"Sure; but mayhap you'll know nothing about it there, darling; leave that all to the priest now, and say the prayers to the Virgin he bade you. That'll bring peace to your heart."—"No, it is all dark. I want to know where I am going, and more, a great deal more, than the priest would tell me. Mother," she added, quickly, "I am thinking often of the death-bed of cousin Kathleen. She had no absolution, no unction, no masses, but she died so happy."—"She was a heretic, Mary, and knew nothing at all, so she died in her sins. Better as you are, dying in the holy faith of the true church, and all her blessed rites, even if you do not feel as happy as poor Kathleen."—"Some words she said come across me now, mother,—“Though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me.” What did she mean? I have no comfort, no staff. I am trembling in the dark, and see only great fires beyond, and am full of fear. Kathleen did not believe in purgatory."—"Hush, now, Mary dear; sickness and pain have turned your mind from the right way; go to sleep and forget her, and trust in the blessed Virgin."—"Well, mother, I'll try, but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could remember all Kathleen said about it."—"It's not for the like of us to go straight to heaven at once, Mary; we must go the way the church directs."—"But sure it's a hard way, mother dear; I often fear that some who get into the fires of purgatory may never get out again."—"Now, don't be mistrustful of the masses, darling; but if the priest knew all you've been saying, it would go hard for me to pay for so many. So now just leave thinking about it at all, and here's Pat will sit by you awhile, till I run to my work and back."

Pat had come in and overheard part of the conversation, and now sat down by his sister's side with a heavy heart, for the doctor had said that she could not recover, and he had travelled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them together, "what was that about cousin Kathleen?"—"Ah, Pat, I was wishing I could die as happy as she did, though it's true she had no absolution nor unction, and didn't believe in purgatory, and thought she was going to heaven at once."—"But you wouldn't wish to die in error and sin, Mary?"—"No; but hush now, and I'll tell you, Pat, that if ever there was an angel on earth, Kathleen was one, and I can't believe that her soul is in hell just because,"—"Because she believed in the blood and merits of the Lord Jesus Christ," exclaimed Pat; "no, Mary, for that's just the reason she had no need to go there at all; and as for absolution, she had it, and as for unction, she had that too."—"What's this you're telling me? Why, sure she was called a heretic, and had no blessing from the hands of the church."—"No, but she got it in a quicker way, straight from the hand of the Lord himself. He spoke in her soul, Mary, and comforted her with assurance of his pardon and love. Do you think she needed any body else to tell her after that? And she had the true 'unction from the Holy One,' and knew all things that made her wise unto salvation; and what need of oils outside after that?"

Mary stared upon her brother with mingled feelings of fear and delight, at last exclaiming, "Sure, brother, you've turned heretic too!"—"Well, never mind that, I don't care for nick-names at all, but I've been reading the Bible, Mary, God's own blessed book, full of such loving words to poor sinners, as would melt your heart."—"But how did you get it? does the priest know?"—"Sure, I didn't stop to ask him, but I got it of a 'reader,' he called himself, and he said that in England every man might read the Bible, if he liked, and the priests—but no, not priests—the pastors of the church there were always delighted to read to the people out of a poor man's own Bible. And I said to myself, I'm a true loyal subject of the queen, and why may I not do as her other subjects do, and have a Bible of my own? So I will, and I did; for you know I was a bit of a scholar once. And I read and read, and some things were so pretty, and went so quick to my heart, that I couldn't stop any more if I'm burned for it. But I haven't told mother yet."—"Poor mother, it will break her heart," said Mary, with a sigh. "But now, Pat, I'm out of breath with listening to you, for longing to know what it is about purgatory that you've read in the Bible."—"Why, just

as much as you see in that empty platter, and that's nothing at all, and I've searched from one end to the other; so make your heart easy, Mary, for you can't go to a place that there isn't in God's creation. You shall go, and I'll promise you on the faith of the holy Scriptures, straight to heaven at once, if you'll only do one thing."—"What is it, Pat? Oh, what is there I wouldn't do, if I could. Is it to make a 'station?'"—"No, no, not the like of such things as that; but if you'll listen, I'll read it in the beautiful words that they are;"—and drawing from his pocket the precious little volume that had enlightened himself, the young Irishman read, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "Mary, do you think the Lord only suffered by halves, and only heals by halves? 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Is it to 'abundantly pardon,' if we go to suffer torments in prison before we get it at all, Mary?"—"Oh, sure, all this is strange to my ear, Pat; but true enough they are beautiful words."—"Stop, I've got many a leaf turned down at the like, but it's about purgatory we're looking, and sure that brings us to the pith and marrow of it all. 'Wherefore when he cometh (that is, when Christ cometh) into the world,' he said, 'In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, I.o, I come to do thy will, O God.' 'By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified.'"—" 'Them that are sanctified,' Pat! what's that? Isn't it to be sanctified that we go to purgatory?"—"No, for 'This is the covenant that I will make with them after those days,' saith the Lord; 'I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities I will remember no more. Now, where remission of these is, there is no more offering for sin.' No offering of your own sufferings, my Mary, no masses for our mother to pay for. When the blessed Lord was going to be betrayed, before he was taken prisoner, he prayed for all his people, and in his prayer he said not a word about their going through purgatory, nor getting sanctified in any way but one."—"And what was that?"—"He said, 'Sanctify them by thy truth; thy word is truth.' St. Paul said, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the word.' And again, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.' And to the Lord's people at Thessalonica, he said, 'We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.' So, Mary, it's Christ's blood for us, and Christ's word in us; and that's salvation out and out."—"Och, brother, sure you're sent for a blessing to my dying bed, to tell me these beautiful things, and all so easy and straight, and just as Kathleen used to say. But now, what's the thing I'm to do, Pat? You said if I'd do one thing."—"Why, then, it's just this—'Having,' as the precious word says, 'a High Priest over the house of God,' that's the Lord Jesus with his one offering of himself once offered, 'let us draw near with a true heart in full assurance of faith.' You must believe these beautiful things, and that will make them your own. 'Believe in the Lord Jesus Christ and thou shalt be saved,' now, at once; and, 'being justified by faith, we have peace with God through our Lord Jesus Christ;' and then you may 'rejoice in hope,' as it says, of the glory of God; for 'being justified by his blood, we shall be saved from wrath through him.' Oh, Mary, it's all of a piece; it's all like the Word of God, worth loving and serving for ever. Now, can you find in your heart to trust in what God says?"—"I am afraid only that it's too good to be true," said Mary, timidly, "for Pat, what's the reason the priest does not tell us the same, if it's true?"—"It's true, for it's in the Holy Bible, and God has said it; and the reason the priest doesn't tell it is plain, too, for such words go clean to upset his popish patchwork of absolutions, masses, and purgatory; but, Mary, just leave minding his reasons, and turn to the Lord himself, 'draw near with a true heart in full assurance of faith;' it's faith you must get, and not masses, Mary. The offering is made, the blood is shed that must

cleanse away all your sins, so that there is nothing to do but to believe in Christ alone."—"Faith, faith—what is it? how shall I get it?"—"O, but it's a darling of a book, for it tells that too. 'It is the gift of God.' Now, faith is the substance,' or, as it says in the margin, 'the ground of confidence, of things hoped for, the evidence of things not seen.' It's just believing the Lord that he says true, and will do as he has promised, before you get the thing promised. Sure, Mary dear, you don't think I'd tell you a lie?"—"No, that I do not, the kind brother that you've been to me, it's the soul of truth you always were."—"Then, think still higher and better of Christ that died for you, believe what he says at once. But stay—there's a precious help yet; for 'no man can say that Jesus is the Lord, but by the Holy Ghost,' and he can make you believe it all. Ask for him to teach you. 'Ask, and ye shall receive,' for the Lord said, 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Oh, if God gives you his Holy Spirit, and he will, if you ask him right truly and earnestly, then you will see how it is that Jesus his own self is 'all, and in all,' 'wisdom, righteousness, sanctification, and redemption' to poor lost sinners, and how he who knew no sin was made 'to be sin for us, that we might be made the righteousness of God in him.' And then, Mary dear, if indeed you must leave us, if you must not stay any longer here, you will pass without fear through the shadowy valley, having the staff of truth to lean upon; and your happy spirit, 'absent from the body,' shall be, for he says it, 'present with the Lord.'—"Oh, Pat, Kathleen might well be happy to know all this; but you must say it all over and over again, when mother is not by, for it's taking the thorns from the dying pillow one by one, and I do think I'll be able to believe it all. But what will the priest say? Perhaps he will curse me for a heretic, Pat," and she shuddered at the thought.—"Och, but it'll do the most harm to himself then. Never fear. Be true, and hold fast by the Lord Jesus and his own words, and you need not fear what man can do."—"And our poor mother, who loves the church and the Virgin, and so many saints, and believes in them all."—"Ah, we must say something now and then out of the Word, that will catch her ear, and win her heart, and above all, pray to God to enlighten her with the Holy Spirit, that she may know her darling is safe in glory, when we are left lonely by the grave-side. Sure it's a blessed religion to comfort us all, whether living or dying, and I only wish the sweet story were told from Ballycastle to Cape Clear, till every man, and woman, and child knew that Jesus died for them, and for *his* sake God has mercy on them that believe. Och, wouldn't Ireland be the happy land, then! for I know who would have to emigrate pretty quick, or turn and preach the true gospel. It's the gospel we want; and then it's God's word, and not mine that says, 'Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.'"—*British Tract Magazine.*

A RARE READER.—A missionary at Cuddalore, in India, was giving away tracts, when a little boy, about eight years old, came and asked for one. At first he refused, for tracts were precious things; but the child begged so hard, Mr. G. gave him one, called "The Way to Heavenly Bliss." About a fortnight after, the little fellow came with the same request. "But have you read the other?" "Yes," said the child, and, standing before the missionary and several heathens who were gathered round, he repeated the whole tract from beginning to end!

THE REVENUES OF THE MIND.—The ear and the eye are the mind's receivers, but the tongue is only busied in expending the treasure received. If, therefore, the revenues of the mind are expended or pledged faster than they are received, it cannot but be that the mind must needs be bare, and can never lay up for purchase. But if the receivers still take in with no expenditure, the mind may grow a burden to itself, and unprofitable to others. I will not lay up too much and utter nothing, lest I be covetous; nor spend much and store up little, lest I be prodigal and poor.

PRIDE AND HUMILITY.—I have never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant, that creeps upon a helpless wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in a lofty cedar, nor the sturdy oak, nor the spreading elm; but a bush—an humble, slender, abject bush; as if he would, by these selections, check the arrogance of man. Nothing procureth love, like humility; nothing hate, like pride.—*Feltham.*

Ecclesiastical.

[For the Banner of the Covenant.]

OPENING OF THE SANDY CHURCH.

On Saturday, the 1st of May last, the Reformed Presbyterian Church, in Wolfcreek township, Mercer county, Pa., was opened for the worship of God. in a discourse, preached by the Rev. David Kennedy, of Harrisville, from Isaiah lx. 7, last clause: "*I will glorify the house of my glory.*" Briefly introducing the subject, the preacher proposed to consider the Church as God's House in her materials,—in her builders,—in her apartments,—in her bulwarks,—in her privileges, and in her expectations. Having then inquired into the *reasons* why the church may be called the house of God's glory,—namely, because he dwells in it—because he protects it, and because he manifests his glory in it and by it,—the preacher went on to explain the *manner* in which the promise of the text would be fulfilled: by an increase of the church's numbers—by an extension of her boundaries—by the increasing respect of nations and national authorities for her laws, institutions, and ordinances—by an introduction into her millennial rest, and by preparation for her eternal glory. The discourse occupied more than an hour and a half in the delivery, and was listened to throughout with marked attention.

In the afternoon the session was constituted by prayer. The Rev. David Kennedy, moderator, Messrs. Ezra Gildersleeve and Samuel Braham, ruling elders. The ancient society of Sandy then received the benefit of a distinct and separate ecclesiastical organization as a congregation under the care of the general synod of the Reformed Presbyterian Church, and was ascertained to consist of *nineteen* members in full communion, one of whom, Mr. Ezra Gildersleeve, being unanimously re-elected to the discharge of Presbyterian functions in the congregation, was thereupon installed into office, and received the right hand of fellowship from the moderator.

And thus has this small society suddenly attained to the rank and *status* of an organized congregation, with flattering prospects of future prosperity. For more than *forty* years has this little handful, like corn on the tops of the mountains, remained faithful in their devoted and unwavering attachment to the principles and testimony of the church of our fathers, satisfied with whatever amount of preaching Presbytery might be able to send them from time to time. They are known to have existed without preaching for the long period of four years and a half, in succession, and that within the last eight years, owing to the great scarcity of supplies, and probably they never received an average of two days' preaching annually.

To participate in other ordinances they were obliged to travel far. When communion seasons returned to the congregations of Neshannock, Shenango, or Centreville, members of the Sandy society were usually found waiting on the ordinance, and the other means of grace peculiar to such occasions in the spirit that is seldom sent empty away; and they were accustomed to return to their homes refreshed and strengthened, like the shepherds of Bethlehem, "glorifying and praising God for all the things they had heard and seen, as it was told unto them." In their most sanguine moments they could scarcely have a time of refreshing such as that which they at present enjoy. "What hath God wrought?" Ask the older members. "This is the Lord's doing, and it is marvellous in our eyes."

On Sabbath, the 4th of July, the Sacrament of the Lord's supper was administered for the *first* time to the infant congregation. On this occasion it is gratifying to be able to report an accession to the church's communion of *ten* adults, representing *five* families, who, by the unanimous vote of the session, after personal examination and their cordial acquiescence in our terms of ecclesiastical fellowship, were received into the membership and commu-

nion of the Reformed Presbyterian Church, after which three of them were baptized.

As the ministers, to whom application was made for assistance, could not attend by reason of other pressing engagements, the whole of the services devolved on the pastor of the church, who preached the action sermon from Ex. xiv. 15, last clause: "*Speak unto the children of Israel, that they go forward.*" The attendance was so great, that the church could scarcely contain more than *two-thirds* of the assembled people, although the vestibule, aisles, and space before the pulpit were crowded. Scores of persons could not gain admission into the church, and those anxious to hear might be seen clustering around the windows on the outside. There were only *two* tables, at which were seated *fifty* communicants, of whom *twenty* were from other branches of the United congregation.

The good order of the church was observed in all the services of the day, which were brought to a close about 5 o'clock, P. M., when after receiving the apostolical benediction the entire assemblage dispersed, feeling that indeed the handful of corn had sprung up into prosperous fruit, and seemed to shake like Lebanon, and to flourish like the grass of the earth.

On Monday, the day of immediate thanksgiving, the ordinance of Christian baptism was administered to *fifteen* individuals of different ages, thus providing for the perpetuation and increase of the church. "One generation shall praise thy works unto another." After singing the 133d Psalm the congregation was dismissed. May the Lord command his blessing to descend upon this mountain of our New Testament Zion for evermore. "Peace be within thy walls, and prosperity within thy palaces."

A. R. SYNOD OF NEW YORK.

We are happy to find in the last number of the Preacher an abstract, from which our readers may form a pretty correct view of the proceedings of this Judicatory.—ED.

This Synod met this year in Newburgh, June 17th; and after sermon by Rev. T. T. Farrington, was constituted by him with prayer. On the roll made out at this meeting, there are the names of forty-four ministers; thirty-five of whom, with twenty-nine Elders, appear to have been present.

Rev. Joseph Kimball was chosen Moderator; and Rev. J. B. Scouler, on the resignation of Rev. H. Connelly, Clerk. The reports of Presbyteries show an ordinary degree of prosperity; as do the reports of the Treasurers of the Domestic and Foreign Missionary Boards, and of the Trustees of the Theological Seminary, and of the Seminary Fund.

The Board of Domestic Missions reported as follows:—"That in several of the Presbyteries something has been encouragingly attempted during the past year towards extending the means of grace among the destitute of their bounds. In all of them, however, there is still a great and effectual door opened up, and the providence of God is impressively saying to us as a Church, '*occupy!*'—The Board respectfully urge, that each Presbytery will give itself thoroughly to the work, and strive to be able to report at each successive Synod some new mission-station formed, or churches organized within its bounds. Every Session, too, is earnestly urged to take up at least one collection early in the synodical year, and forward it to the Treasurer of the Domestic Missionary Fund, in aid of weak congregations, or the opening and establishing of new ones.—The Board also feel constrained, from many impressive considerations, to urge upon Synod the early devising, and thorough carrying out of some well formed scheme of church extension.

"By order of the Board. J. B. DALES, Sec'y."

The following is the report of the Board of Foreign Missions:

“The Board of Foreign Missions beg to report as follows:

“1. *History of the Mission.*—It will not be necessary to enter into any detailed account of the history of the Mission as a whole during the past year, as all the more important incidents connected with it have been already or will soon be laid before the church in another form. We may say, however, in general, that the Lord has smiled upon the enterprise; the brethren in Damascus are working together with the most perfect and cordial harmony; and though the results of the year’s labours may not bulk very largely to the eye, they are by no means small in value. In such a field there is of necessity a great deal of preparatory work to be done, the importance of which can be fully appreciated only by those who are on the spot. We are happy to inform the Synod that brother Lansing’s health has been uninterrupted during the year, and that he has made considerable progress in the acquisition of the Arabic language, but considerable time must yet elapse before he will be able to enter upon the work which we regard as the chief object of the mission, viz., the preaching of the unsearchable riches of Christ.—The Board are confident that the Synod will unite with them in expressing their tender sympathy with the members of the mission, and of brother Frazier in particular, under the heavy bereavement they have sustained in the death of Mrs. Frazier, which occurred on the 29th July, 1851. It seems to us a mysterious dispensation that one so well qualified by mental and gracious endowments as our departed sister to be a useful labourer, should have been called away almost at the moment of her entrance upon the field, but we rejoice to believe that it is the doing of our covenant God, who is ‘wonderful in counsel and excellent in working.’

“2. *Finances.*—In referring to the finances of the mission, the Board feel that the Synod and the whole church are called on to express devout gratitude to our God and Saviour for the favour with which the enterprise has been and continues to be regarded by the Christian people under our care. ‘Not unto us, but unto Thy name be the glory.’ From the report of the Treasurer the Synod will perceive that the congregations have very generally contributed, and that a large sum remains after defraying all the expenses thus far incurred. The Board trust, however, that the pleasing fact just mentioned will not have the effect of inducing any of our friends to relax their efforts under the impression that sufficient funds are on hands to supply the wants of the mission for some time to come. In carrying on the missionary work at so great a distance from home, we may be involved in serious inconvenience and subject our missionary to great hardship unless we have at least enough for the service of the year in the treasury. The Board cannot leave this part of their report without expressing their obligation for the continued and large liberality of our friend, Mr. Fulton, of Seneca.

“3. In regard to the Presbyterian relations of brother Lansing, the Board beg to report that after a careful consideration of the subject, they deem it inexpedient that any change should be made in these relations, at least for the present. It appears that the brethren from the Synod of the West have been constituted a Presbytery, and thus provision has been made for cases that may arise calling for Presbyterian action. The Board fear that a change in brother Lansing’s relations might injuriously affect the pecuniary interests of the mission, without yielding any counterbalancing benefit.

“All which is respectfully submitted.

“JOHN FORSYTH, JR.”

To a communication from Drs. Beveridge and Cooper, on the subject of Union, Synod adopted the following answer, prepared by a Committee appointed for the purpose:

The Committee appointed to propose to the Synod the form of a reply to the communication and documents from the Associate Synod, on a Basis of Union, respectfully recommend that the following draft of a letter be returned to that body:—

Newburgh, June 22d, 1852.

To the Synod of the Associate Presbyterian Church in North America.

REVEREND AND DEAR BRETHREN,

A communication from a committee appointed at your late meeting to propose to us "a basis on which it was supposed a union might be effected between the Associate and the Associate Reformed Churches," was duly received and after deliberation, it has been deemed advisable to make a reply to your friendly paper in the following manner: As the fruit of an earnest attempt at union between different portions of the professing family of Christ in this country, the Associate Reformed Church can never cease to feel a deep interest in the gathering of the members of Christ's body into one—and especially in steps that seek to bring together those of like precious faith and practice in the worship of God. It is also felt that in various ways, the providence of God, as well as the spirit of our holy religion, is gradually but certainly calling upon the friends of truth and righteousness throughout the world, to more friendly feelings towards each other, more active co-operation in the cause of Christ, and a more visible, and perhaps organic union in the profession and the maintenance of the Gospel. If, too, such a Union could be formed as will diminish, rather than multiply the divisions of Zion, and such a one as also would bring the Reformed Churches especially into greater sympathy and fellowship with one another, its effect would probably greatly increase the influence of those distinctive principles which have ever characterized these Churches, and materially enlarge also their spheres and capabilities of being useful in the cause of Christ at home and abroad.

Such a consummation must be devoutly longed for by every follower of the Lamb, and will be eagerly embraced in this Synod, whenever the Spirit and the Providence of Almighty God shall fully prepare the way. The Lord hasten it in His time.

As to the basis which you have proposed for our consideration, neither our time nor circumstances permit us at this session of Synod, to enter into that examination of its details which is requisite for any proper judgment or action upon its merits. As it proposes several important changes in what all our Churches have long esteemed their standards, and will, therefore, considerably affect the future terms of communion, and exhibitions of faith and practice, it must be of momentous consequence that all shall carefully feel after and fix upon the best form of confessing the Truth, as it is in Jesus. This we must beg leave to do. And while many of our members feel prepared to go forward at once and take vigorous steps for an early consummation of such a Union as is contemplated, yet it is deemed more wise in the circumstances of our case, for us to hold the matter under prayerful consideration, waiting the developments of the will of the Great King and Head of Zion.

Our fervent wish, therefore, dear brethren, is, that the Lord may hasten in his good pleasure the day when his watchmen shall see eye to eye, and when his people united on a true foundation shall be enabled to come up together "to the help of the Lord—to the help of the Lord against the mighty." And devoutly praying that a spirit of wisdom and concession, and the love of God and his will, may be poured out upon all our Churches respectively, and that in seeking after the truth as it is set forth in the word of God alone, we may be able to find a platform upon which a pure, and largely useful and influential body of Presbyterianism may take its stand, and be made to go forth in well organized forms to witness a sound profession, and to do good to the glory of God, and for the cause of truth and righteousness in our land and in the world,—

We are, affectionately, yours in Christ,

J. B. DALES, R. McCARTEE, D. D.,	} Committee.
J. B. SCOULLER, J. D. GIBSON,	
J. M. HERON.	

A COMMUNION SABBATH IN A COUNTRY CONGREGATION.

It is not very often that the residents of the city have it in their power to withdraw from the excitement and confusion which surround them, to the peaceful stillness of the country, although railroads and steamboats are doing much to facilitate an interchange of visits. There is something to our feeling peculiarly tranquillizing and delightful in the country, and especially upon the Sabbath, when the quietude of nature seems to harmonize so congenially with the calm serenity of mind which the day of holy rest is calculated to produce. Some one has said that the Sabbath in the city has the stillness of *death*, but in the country it is the stillness of *repose*.

A few weeks since we availed ourselves of a favourable opportunity to make a visit to one of our country congregations. Taking the railroad, as we were carried rapidly along the bank of the beautiful river, we enjoyed the loveliness of the scene presented, as the setting sun tinged its placid waters and green islets, and forest-crowned banks with softened hues of emerald and amethyst and gold. It was dusk when we reached the station at which the cars stopped, and as we had been informed that it was but a short distance to the house of the friend where we designed to pass the night, we hastened on our journey, "minding," like Paul, "to go afoot." Unhappily the guide boards had been changed, and though we followed the directions we had received, we took a wrong route, and after a weary walk of about six miles reached our immediate destination about the time the family were retiring to rest. A hospitable welcome soon refreshed the spirits, and the next morning we found ourselves prepared for the duties and enjoyments of the day. A pleasant ride brought us to the house of worship, a neat white frame building on a small eminence, with a grove of trees near at hand. Groups of persons, old and young, male and female, were scattered here and there, and the horses were kindly sheltered among the trees. It was not long until the pastor arrived, and we observed with pleasure the affectionate respect with which he was greeted, enjoying ourselves his cordial welcome, from a valued friend of our early youth. A large congregation had now assembled, and the church was filled to overflowing, the benches placed at the communion tables being all occupied, and a number of persons being seated in the wagons outside. Two licentiates, both giving promise of great usefulness, assisted the pastor. The usual impressive order of the sacramental services was observed. Deep seriousness seemed to mark the feelings of all present. It was a delightful scene to behold the old disciple of ninety years, a mother in Israel, led with trembling steps to the table of the Lord, and there renew her attestation of her faith upon the Son of God, and partake of the feast he had provided for the spiritual nourishment of his people. It was delightful to find that the young were thus early dedicating themselves to *God* by a public profession of their faith, and the middle-aged avouching the *LORD* to be their *GOD*. It was "a good confession before many witnesses," and many, we have no doubt, felt that "truly their fellowship was with the Father and his Son Jesus Christ."

The protracted services of the day being closed, the congregation withdrew, and we had the pleasure of accompanying the pastor to his own house. We will not withdraw the folds of the family tabernacle even to disclose its amiable scenes. A grateful recollection of them will long be treasured in the memory of the heart.

The services of Monday were very interesting, and especially we were pleased to find nearly twenty children presented for baptism. We congratulate the pastor on the hope he may cherish in regard to these plants of righteousness, as well as the fruits he is already gathering as the result of the divine blessing on arduous, persevering, self-sacrificing toil for many years. Long may pastor and people rejoice together in the loving-kindness of the Lord.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Sabaranpur, May 7, 1852.

MY VERY DEAR BRO. STUART,—I wrote you on the 24th of March. This day month, when the last mail went off, I was labouring hard in the great mela at Hurdwar, and had no time for correspondence. I am now quietly seated in my own house, with doors firmly closed to keep out the hot winds, and find it a pleasant way to spend an hour to write to one who occupies so much of my thoughts, and so high a place in my affections. Your last letter of the 5th of March arrived here on the 27th of April,—that is, in *fifty-three days* since it left your hand. This is unprecedented, and it encourages us to hope that the distance between us, as to time, will be yet still farther reduced. Your little note of Feb. 20th, enclosed in Mr. Caldwell's letter, was duly received a few weeks previously. I cannot sufficiently express my thanks for these communications, so highly prized by us all, and which put us in possession of so much news that is interesting. I am happy to say also, that last month four numbers of the Banner, posted in Liverpool, made their appearance. None, however, has come this month. We cannot account for the irregularity. We are delighted to hear of the efforts being made to extend the bounds of our church at home, and that so much of a foreign missionary spirit still exists. But, while we ought to be thankful that this *great* cause has a place in so many hearts, we believe, at the same time, that it has not so high a place as it should have, nor does it pervade and animate the *whole church* as it should do. If it did, how easy would it be for our branch of Zion,—small as it is, to support half a dozen more missionaries among the heathen. Why it appears to me, that all the churches of Christ, as to means for the extension of the Redeemer's kingdom, are possessed of a *giant strength* of which they seem unconscious. I hesitate not to say, that if they would but attempt to put it forth, in the name of the God of Israel, that the pillars of heathenism would soon bow and totter in every land, and finally crumble down and crush every Dagon which the Philistines have set up. Shorn, doubtless, the church was of her moral strength by such a long indulgence on the lap of carnal ease and pleasure, but her locks are now grown, and it only requires an effort "to break the green withs by which she is bound, as a thread of tow is broken when it toucheth the fire!" Yes, the Christian church at large has the men and the means in abundance, to evangelize the whole world during the present generation. As to the men who would be willing to go to the ends of the earth as missionaries, we need not stay to prove that they would be forthcoming, until we can show a case where they have been wanting. The fact that more have been offering to go out, than the Church has faith to

send, is a proof that the failure has not been on this side. Witness the two devoted men in our own Church who offered lately, but who did not receive the encouragement that ought to have been cheerfully given. Well now, let us drop the theory, and see how this important work might be carried out practically. And let us just take our own little body of Christians, who are far from being the most wealthy of the tribes of Israel, and see what, within the bounds of all reason might be done in this cause. Let us assume the fact that all our churches number *six thousand* communicants. Let us then see what these could actually do for the extension of the gospel among the heathen. Of these we think we know ten men who owe my Lord, because they are able to pay it, five hundred dollars each per annum, equal to *five thousand dollars*. Then we believe, on the same principle, there are twenty who could each give their Master one hundred dollars, equal to *two thousand dollars*. Twenty who could give each fifty dollars, equal to *one thousand dollars*. Fifty who could spare twenty-five dollars, equal to *one thousand two hundred and fifty dollars*. Fifty who might give twenty each, equal to *one thousand dollars*. One hundred who could give ten each, equal to *one thousand dollars*. Two hundred who could give five each, equal to *one thousand dollars*. Five hundred who could give three each, equal to *one thousand five hundred dollars*. One thousand at two each, equal to *two thousand dollars*. Two thousand at one each, equal to *two thousand dollars*. Fifteen hundred at fifty cents each, equal to *seven hundred and fifty dollars*. Four hundred at twenty-five cents each, equal to *one hundred dollars*. One hundred and fifty at ten cents each, equal to *fifteen dollars*. All these taken together amount to *eighteen thousand six-hundred and fifteen dollars annually* from six thousand communicants! and this is what I call *systematic benevolence!*—And, in view of the *command* of Christ—of our obligations to him,—our duty to the perishing heathen, and of our account as stewards to be rendered up at last, who will say, it is too much? When we would do all this, we would still be but unprofitable servants, and have done no more than it was our duty to do. Half as much more as the above, which would surely be a full proportion, ought to be done in *domestic missions* at home, and could also be effected, without making any man poorer at the year's end, if proper economy were used in other things. How easy would it be to save in luxury, in extravagance, or in things which we would be as well without, the amount claimed for the promotion of Christ's kingdom? Let none be frightened at the sum in the aggregate, until they have disproved the practicability of obtaining all the individual items. It is *want* of system that is ruining us. By adopting it, and persevering in carrying it out, we would discover our *inherent* strength. The Lord would prosper us so long as we would be faithful to his cause. The gold is all his own. And now to show that I would not impose on others, what I would be unwilling to be bear a share of myself, I propose, if the above plan be put in operation in our churches, though possessed of but little of this world's goods, to be one of the twenty who will pay fifty dollars a year, so long as the Lord may enable me to do so. I shall every Sabbath try to lay in store one dollar, so as to have no gathering at the year's end, and this I shall endeavour to save in other

personal expenses, so that the gospel may be preached also in other parts of the heathen world without delay. Let us hear no more of men offering to sacrifice their lives in foreign lands, while the means of support are refused by the church. What I would like to see in every church throughout our little denomination, and in every Sabbath School, is a well organized missionary society, with every communicant's name down for so much for that year, and as the Lord may prosper. This, I understand Dr. Duff is now wisely effecting in the Free Church of Scotland, and he has already put some hundreds of societies in operation. The result will be most surprising, and will open the eyes of the Christian world by and by. Why should we be any longer without such organizations? Will not our ministers preach on this subject, and lend their assistance in forming missionary societies in the congregations. If you, dear brother, who I know will be willing to take a lead in this matter, would have books printed and ruled, and sent to all our ministerial brethren, something on the plan suggested in a former letter, and which you will find also, at page 118 of the Banner for the year 1848, it might be the means of starting the project and giving it a fair trial. None need to be afraid of grand efforts of this kind diminishing the supplies of pastoral support. On the other hand, by directing Christians to the wants of a perishing world, and the claims of the Saviour who redeemed them, and by drawing forth their benevolence and sympathies, the fountains of the great deep in their hearts would be broken up, and an inexhaustible supply furnished for home and abroad. To show that I feel no less interest in domestic than foreign missions according to their comparative wants, I wish my name also to be put down in another column for twenty-five dollars annually for domestic missions. Indeed, if the Lord enables me, I will in future give these sums for these objects whether others do so or not. I wish it were possible to do so without saying so publicly, but every one has an influence, and he may use it for a good purpose. If the *Reformed* Presbyterian Church takes a lead in this matter of systematic benevolence, carried out on a liberal scale something like the above, it is impossible to calculate the influence she would exert on other churches throughout Christendom. Her standard thus *elevated* in the camp of Israel, how lovely would her "Banner" float in the view of all the tribes, and how soon would they be moved to follow her example; and how wonderful would be the results? There is the old-school General Assembly with her 250,000 communicants, many of them men of great wealth, who could offer much more liberally than our poor Church,—though I trust not more cheerfully or generously,—allowing, however, that they contribute in the same ratio, instead of their annual receipts being under \$100,000 they would swell at once to \$775,625, that is, to about eight times the present sum! Yes, they could easily give *one million of dollars a year*, to send the gospel to the dying heathen, and thus commission decades where now they are only able to send solitary missionaries! This would look as if the churches were in *real earnest* in their Redeemer's cause. Other branches of the true vine would not be slow to follow such glorious examples as these, for this is an age of activity and enterprise and emulation. Soon this electrical telegraph would communicate the wondrous intelligence to

every corner of the land, and set in motion those secret but powerful springs of action, which now lie almost dormant in every branch of Zion. A new era would burst upon the world. New plans and projects, for the spread of Christianity, would start into existence like life from the dead. The little stone, cut out of the mountains without hands, and still comparatively small, would roll on through the world with surprising swiftness, and increasing in its dimensions as it progressed, would soon become a *great mountain* and fill the whole earth! The long expected millenium would be ushered in without delay, for the world seems prepared for the grand event. Heathen temples tottering on their base would fall. The idols would perish. Prejudices and superstitions would vanish like mist before the rising sun. After the throes and heavings of a convulsed world would subside, the reign of peace would commence, and the means and munitions of war would be converted into instruments to promote the best interests of humanity. Civil governments, based upon and regulated by Bible principles, would no longer pass laws to impinge on the consciences of Christians. Free religion would be established in the hearts, and exhibited in the lives of all, and Christ, as Mediator, would reign spiritually, and by general consent and acclamation over a redeemed world.

My dear brother Stuart, this important subject presses heavily upon me, and I wish it brought before the churches in as strong a light as possible. Do try and get our ministers to move like the heart of one man in the cause. They could easily carry it among their people. Oh, if they *saw* the state of the heathen, and the open doors of access in India, surely they would no longer resist the silent but powerful appeal which Providence makes to their hearts. I fear we will all have a sad account to render at last for our apathy and heartlessness in the best of causes. As ever, dear brother in Christ, yours,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, May 7th, 1852.

REV. AND VERY DEAR BROTHER:

During ten days early in the last month, I attended the fair at Hurdwar, where Brother Caldwell and I were joined by the Rev. W. Morrison of Ambula, and the Rev. W. Orbison of Lodiana. We had a very interesting time preaching nearly the whole day at different places, or as long as our voices lasted, to very large and attentive crowds. Although the mela was by far the smallest I have ever seen during my eleven visits to that celebrated place, yet the attendance on our preaching was the largest ever witnessed, and the attention was quite remarkable. It is plain that Hurdwar, so long the resort of such multitudes of pilgrims annually, is fast losing its celebrity, and that Hindooism itself has lost much of the eclat which it had but a few years ago, and which it had retained for so many centuries. Instead of the deafening shouts of the pilgrims, in praise of the Ganges, which formerly met our ears from all quarters, but little of the kind was heard this year. The Brahmins seemed quite dispirited as the chief part of their gain was gone. Those who had the confidence to encounter us, were beaten on all sides and received no quarter, and the people actually seemed to rejoice, that we had obtained the victory over them.

You will see in a long letter I now send to Mr. Stuart, that I have made out a pretty strong case as to the practicability of raising about ten times the amount that is now given by our Churches for Foreign Missions. In this case we might support some ten or twelve more missionaries among the heathen. I do not think there is any thing visionary in the scheme at all. I wish our ministers would preach on the subject, and press it home in an earnest manner, and that the trial were fairly made. Let us not despair until this is done. I hope you will use up the suggestions thrown out in great haste. When properly presented they would be calculated to open our eyes, and to show us what we *could* do, and what we *ought* to do. We are laid under a solemn responsibility to do *all* we can, and to do it without delay.

In much haste, as ever, dear Brother, yours,

J. R. CAMPBELL.

Editorial.

SERMON DELIVERED AT MR. WOODSIDE'S ORDINATION.

In our last number was published a discourse delivered by Rev. Dr. Wylie at the ordination of Mr. Woodside. It may be proper to mention, that the manuscript was written out from a paragraphic report taken at the time, by Rev. John G. M'Vickar, then a student of Theology in Philadelphia, and now the respected Pastor of the Reformed Presbyterian Church, Newtonards, Ireland. The publication of the discourse was solicited at the time, but declined. It has now been made in compliance with the desires of some friends, and it is hoped will serve as a memorial of the interesting event which occasioned its delivery, and in other respects do some good.

LITERARY HONOURS.

It gives us great pleasure to mention, that the degree of Doctor of Divinity was recently conferred on the Rev. A. W. Black, of Allegheny, Pa., and the Rev. W. H. Goold, of Edinburgh, Scotland. Dr. Black has a high position as a laborious, zealous, and successful minister, and has taken an active part in the literary and benevolent enterprises of the region where he resides. We are glad that his real merit has been recognised and honoured. Dr. Goold, as a minister, is a workman not needing to be ashamed, abundant in labours, and highly respected and beloved wherever his acquaintance is enjoyed, and also is extensively known on both sides of the Atlantic, by several able discourses, and especially by his edition of the Works of Owen, which has received high encomiums from the most eminent critics. Rutgers College, New Jersey, from which Dr. Black has received his degree, and Miami University, Ohio, which has conferred the title on Dr. Goold, are among the most respectable institutions in the land, and they have shown in the present instances that they can discriminate true excellence, and are worthy to be intrusted with the duty of honouring it as it deserves.

RECENT ORDINATIONS.

In our last number we recorded the ordination and installation of Mr. John M'Millan. We have now the pleasure of mentioning two more additions

to the ranks of the ministry: Mr. Robert Patterson, who was ordained in Philadelphia, on the 17th of June, and Mr. Spencer L. Finney, who was ordained in New York, on the 23d of June. Mr. Patterson has been appointed an Agent of the Board of Missions, and has commenced his labours with great energy, and has already had the most encouraging success. He proposes before the next meeting of Synod, to visit all parts of the Church, and we hope he will every where meet with the kind reception and the cordial aid to which his own character and the work he has engaged in entitle him. Mr. Finney has been very favourably known in the various congregations he has supplied with preaching, and we hope in his new charge will find great encouragement from the kindness of the congregation to which he ministers, from their attention to his services, and especially from the evidences of a divine blessing upon his labours in the conversion of sinners and the edification of believers. It is a reason of sincere gratitude that so soon after the last meeting of Synod, the Reformed Presbyterian Church has had such additions made to the number of her ministers. Still, however, many more are needed—"the harvest is plenteous, but the labourers—how few!"

REV. JAMES PEARSON.

We have understood that the Rev. James Pearson, by his own desire, has been disconnected from the congregation in Deerfield, Illinois. Mr. Pearson, we have been informed, designs to spend some time in domestic missionary labours, and we hope will be able to re-visit many of the places where his former services were so welcome and successful. The interesting congregation now deprived of a pastor, will, we trust, soon obtain another shepherd, and their late excellent and talented minister, we hope, will continue to be as useful and acceptable as heretofore.

THE IRISH AND SCOTCH PRESBYTERIANS.

We perceive that the attention of the brethren of the Old School Assembly in the West is becoming directed to the large and interesting class of emigrants from the Irish and Scotch Presbyterian Churches. It is asserted, that many of these form a connexion with other departments of the Presbyterian family in consequence of their using a Scriptural Psalmody, and it is urged that it would be well for the General Assembly to organize churches, in which those who prefer the songs of inspiration could be accommodated according to their principles and feelings. This it is stated is the only difference between the General Assembly Churches and the Presbyterians of Ireland and Scotland, and to remove it would secure large accessions from a class by which other churches are rapidly augmented.

Of course, we can have no objection to the use of a Scriptural Psalmody, in any or in all of the churches of the General Assembly, but the *purpose* and motive with which this is recommended, and in some instances we have reason to believe, is done, ought to be understood, and the true position of the General Assembly should be known. We leave all to form their opinion in regard to the consistency and honour of speaking and writing so contemptuously as leading men in the General Assembly do, respecting these Psalms,

and yet for the purpose of inducing those whose bigotry and weakness they pity, or despise, to join them, and thus swell their numbers, establishing churches where they are to be used. It appears to us more like the device of the politician, than the course of the high-minded Christian. But we think, that while the use of the same Psalmody may give the *appearance* of identity or similarity, it should be known that still there is a *great difference* between the General Assembly in this country, and the Churches of the British Isles. We might mention several points in which they occupy opposing ground, but we will refer only to the subject of *slaveholding*. This sin the Irishman or Scotchman views with horror, but it is practised by thousands in the Presbyterian church, and at no time does a member of the Presbyterian church partake of the Lord's supper but he is liable to and actually may be uniting in communion with one whose conduct on this point he reprobates. Deceived by the fact that the external order of worship is the same, he finds himself in a slaveholding church, while he abhors slavery.

It is true that there is no church in this country which is *precisely* the same as the Free and Scotch Presbyterian churches. The Reformed Presbyterian church we believe to be the *nearest* to them, but yet not identical. We would disdain to attempt to swell our numbers by holding out such an idea.

Our church has received many valuable accessions from these churches, but we desire none to unite themselves with us under any mistaken opinion on this subject. Our principles, our history, our position, our practice, should be understood and preferred. If there be any in our connexion who may have assumed our name, while they did not know or care for our distinctive principles, such are no real acquisition, are unworthy of the place they have obtained, and can do little good to themselves or others. We welcome and we honour those who act from principle, but others we have no desire to find uniting with us.

INTERESTING PUBLICATIONS.

Several works which will prove very interesting to the members of the Reformed Presbyterian Church, may be expected soon to issue from the press. We mention first, *The Historical Part of the Testimony of our Church*, brought down to the present time; a very valuable compend, embracing a revision of the former edition, with an additional chapter detailing the events which have occurred since that was published. *The work on Missions in India*, by Mr. Campbell, is also nearly ready, and we hope may be prepared for distribution almost as soon as this notice will reach our distant readers. It is one of the most interesting works on the subject we have ever read, and we hope a copy will be found in every family connected with our church. A fourth edition of the able work of Dr. M^r Master on Psalmody, has been issued. This is undoubtedly the best discussion on that subject which has ever been published, and will do much with the candid and intelligent to establish the propriety and position of our church on that point. All of these works possess permanent value, and we think will do great good. They should have a rapid and extensive circulation.

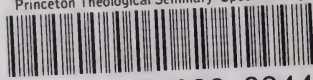
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The Banner of the Covenant

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